



# The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Reflections on Leadership

Presented by Rabbi Mosh Sadwin, Kollel Adjunct

**If the anointed Kohen will sin for the guilt of the people... (4:3)**

Among the ritual offerings listed in our Parsha is a unique sin offering brought by the Kohen Gadol (High Priest). The Torah instructs: if the Kohen Gadol were to unintentionally commit a sin — which, when performed intentionally, would result in *kares* (spiritual excision) — here, when committed unintentionally, he must bring this sin offering.

What is unusual, however, is the language of the verse. The Torah states: if he will sin 'for the guilt of the people.' If the Torah is speaking of a sin committed solely by the Kohen Gadol, why would his sin be considered guilt *of the people*?

Rabbi Dovid Feinstein suggests: the Torah teaches that a leader is nothing more than a reflection of his followers. When people see their leader err in action or judgment, this allows room for that behavior to be emulated by his followers. People may rationalize: "If such a special and exalted person behaves in this manner, why should we be expected to act any differently?" Conversely, if the people surrounding the leader are not leading lives of high spiritual and moral standards, it becomes considerably more difficult for the leader to rise above them and work on perfecting himself.

Thus, the Torah relates that the Kohen Gadol's sin is the guilt *of the people*. If the leader has sinned, it can relate to the guilt *of the people* in two ways. It may have occurred in part due to the shortcomings of the people themselves, whose sinful ways have dragged him down. Alternately, his sin may eventually influence others and cause them to stumble. The Kohen Gadol's guilt is thus inseparable from theirs; they are deemed one and the same.

In our own lives, our actions are so very easily influenced by those around us. Similarly, we possess the ability to influence the deeds of others. Let us therefore try to surround ourselves with positive influences while, at the same time, ensuring that our actions will only affect others in a positive way — and raise the spiritual standards *of the people*.

**Wishing you a Good Shabbos!**

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# TABLE TALK

## Point to Ponder

...Hashem spoke to Moshe from the Ohel Moed, saying...(1, 1)

Relay to Bnei Yisroel My word, and answer Me if they will accept My word... (Rashi)

**I am Hashem, your G-d... (Acharei Mos 18, 2)**

I am the One who said at Har Sinai, "I am Hashem, your G-d" and you accepted My sovereignty. Now you must accept My decrees. (Rashi)

Why did Hashem want Bnei Yisroel to respond whether they were in favor of the korbanos (Parshas Vayikra), if they had already accepted Hashem's sovereignty?

## Parsha Riddle

**Whom did the stones on the Choshen save from performing an aveira?**

Please see next week's issue for the answer.

Last week's riddle:

**Which European Yeshiva possessed a model of the Bais Hamikdash?  
Answer: Yeshivas Chachmei Lublin**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parshas Vayikra (2:1), the Torah instructs: "When a person (nefesh) offers a meal-offering to Hashem ..." The Talmud (Menachos 104b) comments:

For what reason is the meal offering different from other offerings in that the term "an individual [nefesh]" is stated with regard to it? The Holy One, Blessed be He, said: Whose practice is it to bring a meal offering? It is that of a poor individual; and I will ascribe him credit as if he offered up his soul [nafsho] in front of Me.

A similar idea also appears in the Mishnah:

It is stated with regard to an animal burnt offering: "A fire offering, an aroma pleasing to the L-rd" (1:9), and with regard to a bird burnt offering: "A fire offering, an aroma pleasing to the L-rd" (1:17), and with regard to a meal offering: "A fire offering, an aroma pleasing to the L-rd" (2:2). The repetitive language employed concerning all of these different offerings is to say to you that one who brings a substantial offering and one who brings a meager offering have equal merit, provided that he directs his heart toward Heaven.

R. Menachem Mendel Krochmal discusses a debate over a rule proposed by some communal elites that would limit the right to a voice in communal affairs to those who were either wealthy and paid large communal taxes or distinguished Torah scholars. The indigent masses (naturally) objected to this proposal, arguing that their meager tax contributions constituted an even greater sacrifice for them than the larger contributions of the rich constituted for them. R. Menachem Mendel accepts this argument based on the two Talmudic passages cited above: the Mishnah teaches that the contributions of the two classes are equal, and the Talmud goes even further and teaches that from a subjective perspective, the contributions of the poor are indeed greater than those of the rich. He does concede that from an objective perspective, the larger contributions of the rich are greater than the smaller ones of the poor, and he therefore concludes that the proper communal decision-making process is a hybrid one, with equal weight being given to the preferences of the majority of the people and to those of the owners of the majority of the property (Shut. Tzemach Tzedek #2).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I am the opposite of the "ayin."
2. I make it seem coincidental.
3. I show humility.
4. I saved some ink.

#### #2 WHO AM I?

1. I am named for dirt.
2. I am always singular.
3. This week I hint to theft.
4. I was the first name.

#### Last Week's Answers

**#1 Betzalel** (I came from the calmer, Hashem's shadow, G-d filled, Oversee.)

**#2 Mizbeiach (altar)** (I was comered, I was fiery, I am for atonement, Full of dirt.)

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to **WIN a Claw Machine Arcade Game**



Visit [gwckollel.org](http://gwckollel.org) to submit your answers.

**Answer as many as you can.  
Each correct answer will entitle you to another raffle ticket and increase your chances of winning!**

THE NEXT  
RAFFLE WILL BE  
Apr 28.

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a virtual Lunch & Learn with Rabbi Yitzhak Grossman  
Tuesday, March 31, 12:00pm

Computer or Smartphone: <https://zoom.us/j/7464552195>  
Dial-in number (US): 301-715-8592 Meeting ID: 746 455 2195

